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# THE Duty of SUBJECTS IN THE Worst of TIMES

LONDON:

Printed in the YEAR ...

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BEING SOME

## *Short and Seaſonable Hints,*

Collected out of the

## *Whole Duty of Man;*

Whereby the Reader may plainly and clearly diſcover, how he ought to behave himſelf, as a *true Son of the Church*, a *good Subject to the* KING, and a *good Chriſtian.*

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# TO THE READER.

THE celebrated Author of the WHOLE DUTY OF MAN, having oblig'd the World with one of the brightest Jewels, that ever this Nation produc'd, it will not need an Apology that I have borrowed a few of his admirable Expressions, upon certain

*certain Subjects, commonly talk'd of indeed, but alas! too little understood, or regarded by the generality of Men.*

TO THE

# READER.

# THE Duty of Subjects IN THE WORST of TIMES.

THE *Civil Parent* is he, whom GOD hath eſtabliſhed the *Supream Magiſtrate*; who BY A RIGHT poſſeſſes the

the Throne.---*W. D. M. Sund. xiv. p.* 288.

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Rom. xiii. 2. *They that* RESIST *ſhall receive to themſelves* DAMNATION. Here is very ſmall Encouragement to any to riſe up againſt the LAWFUL MAGISTRATE; for though they ſhould ſo far *proſper here*, as to ſecure themſelves *from him* by this means, yet there is a *King of Kings*, from whom *no Power can ſhelter* them, and this *Damnation* in the cloſe will prove a ſad Prize of their *Victories*.---Ibid. *p.* 291.

## OATHS.

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If I swear to the Truth of that whereof I am only DOUBTFUL, tho' the thing should *happen* to be true, yet it brings upon me the guilt of PERJURY; for I SWEAR AT A VENTURE, and the thing might, *for ought I know*, but as well *false as true*, whereas I ought *never to Swear any thing, the Truth of which I do not* CERTAINLY KNOW.——*W. D. M. Sund. iv. p.* 100.

When we Swear *two Oaths*, whereof the one is directly croſs,

and *contradictory* to the other---it may perhaps here be asked, what a Perſon that hath already brought himſelf into ſuch a Condition, ſhall do? I anſwer, He muſt firſt heartily REPENT of the great Sin of taking the UNLAWFUL OATH, and then STICK ONLY TO THE LAWFUL; which is all that is in his Power, towards the repairing his fault, and qualifying him for God's Pardon for it. ---Ibid. p. 101. 102.

## *CONSIDERATION.*

Conſider ſoberly, and be ASSURED of the LAWFULNESS

of

of the thing, before thou venture to do it.---*W. D. M. Sund.* p. 159.

The *Negative* Justice is to DO NO WRONG, nor injury to any: The *Positive* Justice is to DO RIGHT to all; that is to yeild them whatsoever appertains, or is *due* unto them.---*W. D. M. Sund.* p. 163.

He that sets others an ILL PATTERN, does his part to make them imitate it, and too often it hath that effect; there being generally nothing more forcible

to bring Men into any Sinful Practice, than the seing it used by others, as might be instanced in many *Sins*, to which there is no other TEMPTATION, but their being IN FASHION.---Ibid. *p.* 219.

In all Sins of *Injustice*, RESTITUTION is a necessary fruit of *Repentance*.---Ibid. *p.* 220.

## *OPPRESSION.*

This is a high OPPRESSION, and of the worst Sort, thus to make the LAW, which was intended for the Protection and Defence of Men's *Rights*, to be the *means* of over-

*overthrowing* them; and it is a very heavy guilt that has both on him that PROCURES, and on him that PRONOUNCES such a Sentence, yea, and on the Lawyer too that PLEADS such a Cause. *W. D. M. Sund. xj. p. 241.*

## *MINISTER.*

It is recorded of *Jeroboam*, as a Crying Sin, that he made of the *meaneſt* of the People Prieſts; that is, ſuch as had *by God's Inſtitution* NO RIGHT *to it*: And WHOEVER HARKENS to theſe UNCALLED PREACHERS, runs into that very Sin; for without the Encouragement of being fol-

followed, they would not long continue in the Course, and therefore they that give them that Encouragement, have much to answer for, and are certainly guilty of the Sin of *Despising their true Pastors*, when they shall thus set up these FALSE APOSTLES against them. This is a guilt this *Age* is too much concerned in, God in his Mercy so timely convince us of it, and may put a Stop to that *Confusion* as *Impiety*, which breaks in so fast upon us by it. — *W. Dr. M. Stand. xiv. p. 194.*

## PERSECUTION.

There is such a force and virtue in the Testimony of a GOOD CONSCIENCE, as is able to change the GREATEST SUFFERING into the GREATEST TRIUMPH, and that Testimony we can never have more clear and lively, than when we SUFFER FOR RIGHTEOUSNESS SAKE.----- *W. Dr. M. Sund. xiv. p. 398.*

## FEAR OF GOD.

None can be said *truly* to *fear God*, that is not thereby *with-held*

*from*

*from Sin. W. D. M. Sund. i. p.* 22.

*It is ſure* it is not in the power of *Man* (I might ſay *Devils* too), to do us any hurt, unleſs *God permit*—; ſo that if we do but keep him our Friend, we may ſay, with the Pſalmiſt, THE LORD IS ON MY SIDE, I FEAR NOT WHAT MAN CAN DO UNTO ME.—Ibid. *p.* 23.

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Many times we, who ſo fear the Miſchiefs that other Men may do to us, that we are ready to BUY THEM OFF WITH THE GREATEST SINS, do *our ſelves bring* all thoſe very Miſchiefs

Miſchiefs upon us, by SINS OF OUR OWN CHUSING.

Ibid. *p.* 25.

TRUST IN GOD.

We are *groſsly miſtaken*, when we think we have play'd the good Husband, in SAVING OUR LIBERTIES, or ESTATES, or LIVES themſelves BY A SIN; we have NOT SAVED them, but madly over bought them, LAID OUT OUR VERY SOULS ON THEM.

Ibid. *p.* 28.

Let us therefore reſolve, never to *value* any thing we can poſſeſs in

this World, yet so high a rate, as to REFUSE THAT EVEN THE PRICE OF THE LEAST SIN; but whenever things are driven to such an Issue, that we must either part with---our Worldly *Possessions*, nay, Life it self, or else *commit* Sin; Let us then remember, That this is the Season for us, to perform that great and excellent Duty of TAKING UP THE CROSS, which we can *never* so properly do as in this Case: And this is--so strictly required by him, that if we fail of performing it, when we are put to the Tryal, we are NOT TO BE ACCOUNTED FOLLOWERS OF CHRIST, for so himself hath

 expresly

expressly told us. Mat. xix. 24.

Men will CHEAT and STEAL and LYE, and do any thing to deliver themselves from the FEAR OF WANT. But alas they commonly prove but DECEITFUL REMEDIES: they BRING GOD'S CURSE upon us, and so are more likely to BETRAY US TO WANT, than to keep us from it.----Ibid. p. 34.

## BAPTISMAL VOW.

By the *Wicked World*, we promise never to be drawn by COMPANY,

PANY; to the Communion of a Sin, but rather to forsake the most delightful Company, than to be ensnared by it; nor yet by CUSTOM, but rather venture the Shame of being thought *Singular*, *Ridiculous* Persons, walk as it were in a Path by our selves, than put our selves into that BROAD WAY THAT LEADS TO DESTRUCTION. *W. D. M. Sund. a. p. 64.*

## PRAYER.

In the *Church* all meet to JOIN in these *Prayers*, wherein they are IN COMMON concern'd. And in this (WHERE THE PRAY-

ERS ARE SUCH AS THEY OUGHT TO BE,) we should be very constant, there being an Especial Blessing promised to the JOINT PRAYERS of the Faithful; and he that WITHOUT A NECESSARY CAUSE absents himself from SUCH publick Prayers, cuts himself off from the Church.---*W. D. M. Sund. v. p.* 117. 118.

SCRIPTURE PROMISES.

How great our Abuse of them in doing it to make them serve to the encouraging us to Sin! The *Apostle* teaches us another use of them, 2 Cor. vii. 1. *Perfecting Holiness in*

*the*

make RESTITUTION, to all

gives him full RIGHT TO THY SOUL. But perhaps it may be ſaid, it will not in all caſes, be poſſible, to make RESTITUTION to the *Wronged Party*, peradventure he may be *Dead*; in that Caſe, then make it TO HIS HEIRS, TO WHOM HIS RIGHT DESCENDS.—— *W. D. M. Sund. xii. p.* 258.

*Note, The Book here quoted, is the large* Octavo Edition *of the* Whole Duty of Man, *Printed* A. D. 1700. *and containing* 400 Pages *beſides the Devotions.*

*FINIS.*

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W. P. M. Smal. xii. p. 258.

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